The Seed Sower.

A Magazine for the Church, the School, and the Home

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Rock Weeds.

THE barren island dreams in flowers, while blow
The south winds, drawing haze o'er sea and land:
Yet the great heart of ocean, throbbing slow,
Makes the frail blossoms vibrate where they stand:

And hints of heavier pulses soon to shake
Its mighty breast when summer is no more,
And devastating waves sweep on and break,
And clasp with girdle white the iron shore.

Close folded, safe within the sheltering seed,
Blossom and bell and leafy beauty hide;
Nor icy blast, nor bitter spray they heed,
But patiently their wondrous change abide.

The heart of God through His creation stirs,
We thrill to feel it, trembling as the flowers
That die to live again,—His messengers,
To keep faith firm in these sad souls of ours.

The waves of Time may devastate our lives,
The frosts of age may check our failing breath,
They shall not touch the spirit that survives
Triumphant over doubt and pain and death.

CELIA THAXTER.

WHEN we catch a glimpse of the infinite beauty, purity, holiness,—not in us, but above us,—we have a sense of religion. When we look constantly, steadily, deliberately, at this image of perfect godliness, we become religious. The sight and worship of this supreme excellence is religion.—*James Freeman Clarke.*

The Opportunity of the Christian Church.

BY THE REV. E. WORCESTER, D.D.

[This paper, by a well-known Episcopalian of Boston, U.S.A., was read at a Meeting of the Ministers' Union held in the King's Chapel, Boston, on Monday, June 25th, 1906. The Editor of the *Seed Sower* was also present and gave an address on "An English Minister's Impressions of Church Life in New England." The Ministers' Union is an undenominational Society to which ministers of almost every denomination belong On this occasion the chair was taken by a Baptist, the minutes were read by a Presbyterian, prayer was offered by a Unitarian, a resolution was proposed by a Congregationalist, and the subsequent speakers included Methodist, Universalist and Unitarian Ministers. Would that we could have such a Catholic Union in England].

TO-DAY people are talking and writing with triumph or with fear and apprehension of the decline of the Church's influence and power, and I have no doubt that there is reason for such apprehension. But the cause of that decline, as far as it exists, lies within the Church itself, and the remedy also is in our hands. Believe me, there is nothing magical, nothing impossible to understand in the condition with which we are confronted. If a great institution like the Church, that is rooted in the past, that is surrounded by every tender and holy association, that is the natural home of the Christian religion and the spiritual teacher of mankind, declines, while humanity itself progresses,—such a decline can have but one cause, namely, that

the Church is not doing her duty. A large and constantly increasing proportion of people feel that the Church has outgrown, or is outgrowing its usefulness. Why do they feel thus? Because the Church is no longer indispensable to men. Unquestionably one of the great motives of all human belief is the practical motive, believing because it is good and useful to believe. The good religion has done the world and still is doing it is one of the chief reasons why man believes in religion. And the more good any particular religion or church is able to do, the more men will believe in it, and the less visible good the Church does, the less men will believe in it.

The reason why men were swept into the Church by nations and races in the first glorious centuries of its existence was because they found in the Church that which they could find nowhere else, an ardent love, and active charity, a sense of brotherhood and sisterhood in Christ Jesus, an opportunity to express in deeds the noblest feelings, which no other human institution could give them. To-day circumstances have altered. The Church in the past did its work so thoroughly, the spirit of Jesus is so diffused through the world, the more favoured classes find life in the world so absorbing, so full of worthy ambitions and opportunities that they no longer feel the same need of the Church, but often assert that they can serve the cause of Christ and humanity better outside the Church than through its instrumentality. I am far from asserting that this is always the case with these recusants. Many are led away, as Jesus foretold, through love of this present world, because they are so engrossed in material things and sensual pleasures that they no longer care for anything that is great and spiritual. As Goethe said: "When we have attained the good things of this world it is so easy to regard those of the next as a delusion and snare." Some are kept out of the church by honest intellectual difficulties, and for them also the Church has a heavy responsibility. But we are also confronted with the new and alarming fact that many of those who withdraw from the Church and who refuse to tread the Church's courts are not the frivolous, the sceptical, or the immoral, but men and women who are as much in love with the purposes of Jesus Christ as we are, and who do not go to church simply because they do not believe there is any use in doing so. I remind you of Mrs. Deland's thoughtful little essay on Going to Church which takes this ground.

One cause of this deplorable fact undoubtedly is that the Church through timidity, through slouth, through lack of enterprise, through inability to adjust herself to new conditions, has allowed herself to be sidetracked, to be relegated into a small unimportant secondary rôle in human affairs. When we look back to the so-called Ages of Faith, to those days when the Church was everything, what amazes us is the skill and wisdom with which she spread herself out over the whole domain of human life, entering every field of human activity, leading every great movement of the human spirit. In those days all religion, knowledge, science, art, philosophy, and even the chief pleasures of life were in her keeping. When people went to the theatre, it was to witness the mysteries of the Christian religion. When they travelled it was to go on a pilgrimage to Christ's tomb. From the cradle to the grave, on week-days and Sundays the Church surrounded human life. Nothing of importance went on outside her borders. Therefore people believed with a devotion and an intensity of faith of which we have no comprehension. And if the Church did much evil in those days, remember that she also did much good; nor ought the abuses of the Church ever to be mentioned without recognition of the savage and barbarous condition of the society in which she was planted. The Protestant Churches, however, beginning with but little experience in the great practical art of subduing and subjugating man that the old Church knew so well, and fearful of the corruptions of the past, attempted to cut themselves off from all these things and establish themselves on dogmas and doctrines. They were all more or less puritanical. They withdrew more and more from the world. They broke with science, art, literature. Believers began to regard themselves as a peculiar people, and before long the world regarded them as a very peculiar people in whom it took little interest. For a while the

old dogmas, and especially bitter hatred for Rome, united them and gave them an issue, but as interest in these subsided the Protestant churches were hard pressed for a program, and found it impossible to regain the ground they had lost.

To-day, however, all round us there are signs of re-awakening. Within the past few years we have made a discovery, or rather a re-discovery, which if acted upon will again set the world in motion. This is the discovery or re-discovery of the character and purposes of Jesus Christ. That character, that life, so long obscured and distorted by tradition, is now our inestimable possession. We are able to study the life, to examine the beliefs and purposes of the Saviour of mankind, as no generation of men since the first century has been able to do; and we find that in Jesus Christ word and deed were united. Apparently He possessed and He offered the world no intricate, difficult, repellant dogmas, but He uttered the word that unites men the world over. He united them under the only two points of view in which they can be united—in love and trust of a good and loving God, and in boundless affection for one another. That no one had done before Him: that no one could do after Him, for He had done it. And there is no other way; there is no peace for our souls except the peace of God which He brought. No Kingdom of Heaven is possible except the Kingdom of good hearts united by love. And when we attempt to ascertain how Jesus proposed to make this dream of the Kingdom of God actual we are confronted by this fact. If he gave his heart wholly to God, He gave his life wholly to men. From morning to night he was surrounded by human beings with human needs. And he shrank from no one, not even from the poor prostitute who wished to kiss his feet. With more justice than Terance could he say: "Home sum; humani nihil a me alienum puto." (I am a man, no human interest is foreign to my heart.) He expected that a large part of the lives of his followers would be spent in doing good in secret, and of all classes of men he directed them primarily to the poor, the sick, the suffering, the hopeless, the downtrodden, declaring that his own heart was so identified with the sorrows of these persons, that our treatment of them was in his eyes the proof of our disposition toward him. Why is it that while the world loves and honors Jesus Christ to-day, as never before, it does not love and honor His Church in anything like the same proportion? Largely because the world perceives that the Church has departed from the purposes of Jesus and is not actuated by His great democratic spirit. Do you suppose Christ intended that the Church's whole activity and influence should be confined to a pitiful hour or two on Sundays? Do you imagine that the Master spent the whole week in idleness and retirement, wondering what he should say to the people on the Sabbath? We know that He did not. Is not the reason why people do not take the Church seriously—the sad fact that the Church does not take herself more seriously?

Within the past few years a church has sprung up in our midst with a crazy kind of theology, but a church that feels some responsibility for the sorrows and sufferings of man. And the result is that people have flocked to it and have built it a temple which as a monument of religion will dominate this city of Boston for many a year. Yet the Christian Science cult could not maintain itself for a year by its Sunday services. What maintains it is its services, real or imaginary, to the people during the week.

I affirm then, that if the Church is ever to recover lost ground and to retain and gain the faith of mankind, she can only do so by following the example and obeying the will of her Master, for she has no other legitimate program. As I said at the beginning, there is nothing dark or mysterious in this. The reason why many people do not believe in the Church is because they do not consider that there is any good in believing. Most of those who are still with us are here because they have never broken with the old traditional motive. They believe because they were taught to believe. They go to church because they were taught or influenced to go. But this old traditional motive alone will not hold for ever, and many alarming signs of the time point us to the fact, that it is already strained to the breaking-point, that we must add to it the practical motive and the rational motive

which will hold. The old definition of the Church as a band of believers called out of the world is false linguistically, and every other way, and it has done incalculable harm by presenting to believers a false ideal. The word "*Ecclesia*" means an assembly of citizens called *out of their houses*, not out of the world. Christ did indeed found a Church of which he said: "The gates of hell shall not prevail against it." But He never regarded the Church as an end in itself, but only as a means to unify and educate believers. The object on which his eye rested was not the Church, but the salvation of the world. The old idea that the Church exists only or chiefly for the comfort, edification, and satisfaction of its members is rapidly disappearing, for the reason that churches which take this view of their duties and obligations are being wiped out one after another. As a place of amusement, relaxation, distraction and rest, the Church is one of the poorest institutions I know. The club, the theatre, or even a good bed is much better. People are beginning to find this out, and they will no longer attend church for this purpose. There is danger in such uplifting services as ours, danger in the very truths of God we contemplate from week to week unless we give our people the opportunity to apply the lessons we try to teach them and to convert their high impulses into good deeds. If we wish to hold our congregations and to command their enthusiasm, their wealth, and to develop their Christian character, we must give them much to do. I believe in my heart, we must make the Church the most interesting factor of their lives. The greater our demands, provided the demand be just, the greater will be your response. The most able and successful rectors of our communion, men like Dr. Greer, Dr. Huntington, and Dr. Rainsford have acted on this principle. They have said repeatedly that their only real congregations are their workers. By giving their people great opportunities for social and religious work, these gentlemen have not merely attracted and held together their own remarkable congregations, they have created a new future for the Episcopal Church. We in New England have heard and uttered far too many good words, and we have done far too few good deeds. And yet there is no shrewder people than ours in the world. When they find that there is a good to be derived from the Church that they cannot find elsewhere, they cannot keep out of it.

I have dwelt on this thought at length because I believe it to be one of the most important thoughts that a congregation of Christians can consider at the present time. Today the world is beginning to take the inequalities of our social and moral life seriously to heart. It is preparing to give a very different answer to the question, "Am I my brother's keeper?" from the answer that satisfied our fathers. It has taken us a long time to admit that there is any solution to the problem of human happiness, but all over the world men in the most diverse walks of life are troubled at the thought of the blindness, misery, and guilt of man.

They are not content to lower their eyelids any longer in the presence of human wretchedness. A great revolution is coming, but instead of a bloody revolution like the French which changed little, it will be a peaceful revolution of heart and sentiment, a widening of human sympathy, a deepening of human compassion, until all mankind, and particularly the downmost are included in its sweep. The great problem of the Nineteenth century was to secure all men political rights. So far as our own family of the nations is concerned that problem is solved. Just as certainly the problem of the Twentieth century will be to secure all men social and human rights—the right to know God, the right to lead a happy life, to learn those truths that make life a blessing. If the Church timidly or indifferently stands aside from this great movement, I solemnly believe that in another century the Church will be a negligable quantity in human affairs. But that is what the Church does not propose to do. There is never any difficulty in getting men to do great and difficult things, but one great reason why men do not go to church is that they do not know what to do when they get there. I know from experience that people are glad to be called upon for difficult and costly undertakings, provided they can be convinced that they are of practical utility.

It may be said that the Church after all can do but little in this great struggle to ameliorate the conditions of human life, For God's sake let us do that little. Let us show our sympathy with a sorrow we cannot remove. Let us take part in the greatest moral movement of our times. Let us dry up at least some pools in this ocean of tears. In pleading for this I feel I am pleading for the very existence of the Church. Our means are small, and the needs of men incalculably great. The disparity is as great as when Jesus attempted to feed the multitdue with five barley loaves and a few fishes. And yet, however it was wrought, he satisfied them all. In this same Jesus we have a treasure the world did not give us, and cannot take from us, but that can take away the sin of the world. Do not imagine that in all this humdrum petty work the great spiritual ideals of the Gospel are in any danger of being obscured or weakened. They are proving their value. Until the word takes flesh, until the ideal comes down and proves its reality by boldly grappling with human affairs, it is nothing. The peculiar greatness of Jesus was that he was ever able to convert the highest ideals into the noblest, most gracious deeds, while we have let the word die away on the empty air. Again and again in her history the Church has been called upon to render men some peculiar, pressing service not included in her original program. She has founded universities, built hospitals, led armies, defended kingdoms, liberated slaves, created music, art, architecture; and when the world has been educated up to the point at which it was able to take over these great creations of the Church, the Church has surrendered them and has gone on to create something else. What people are struggling for now is justice, equality of opportunity, a better social, domestic, and moral life, some surcease of labor and a chance to improve their leisure. What they look to us for is sympathy. Such a movement as this presents problems for the highest minds, an occupation for the divinest charity, and I conceive it is our business to devote a large part of our time and strength to this very thing.

Jesus related the parable of the Good Samaritan in part at least to ridicule a priest who is so intent on his religious business that he will step over the fallen body of a brother on his way. As the Ghost in the Christmas Carol said—"Humanity is my business," and he who neglects that can offer no acceptable service to God. "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal." If the Church would take this view of her duties, instead of wasting time and affronting the common sense of mankind in bickering about impossible dogmas, and in arraigning her faithful servants before courts of law, we should soon see her courts thronged again with eager worshippers; and those churches that take this view are so thronged. I have preached poorly and ineffectively to thousands, to tens of thousands of persons in the course of my life, whether with any appreciable result God only knows. But the part of my ministry to which I can look back with some pleasure and satisfaction is to the poor whom I have fed with good food, the sorrowing I have tried to comfort, the doubtful, the despairing I have endeavoured to counsel aright, the wretches I have kept back, temporarily at least, from suicide and hell. Though all the rest be lost and go for nothing, this I have faith to believe can never be lost. In Christ's service no learning, no eloquence can take the place of a good heart. Benevolence, sweetness, good manners, throw a charm over almost any creed behind which few persons care to penetrate.

To a Skylark—in Sadness.

O LARK, dear lark, you soar and sing
As I in days long past;
O lark, dear lark, my broken wing
Cleaves now to earth so fast!

For Joy it is that wings thy flight,
And Joy and I for long
Have dwelt too far from either's sight
To rear the nursling, Song.

O weary, weary life, where youth
Is over like a dream
And her we throned instead, calm Truth,
Too high and cold doth seem!

Too high and cold for our poor hearts
That long for one short hour
Of days whose loveliness departs
Like some too-transient flower!

To breathe again that boundless air
Where no hopes seemed too great,
And all things dear, and true, and fair
Bore us to Heaven's gate!

To hear some tender voice once more
Whose silence stabs and aches,
Leaving a lasting hunger sore
That old and weary makes!

O lark, dear lark, so old and sad,
Seems this poor heart of mine,
If thou could'st bid it to be glad,
What miracles were thine!

Yet sing, still sing, dear soul of fire,
This message to me bring;
From grief the heart of my desire
May yet soar up, and sing.

DOROTHEA HOLLINS.

"The Ideal Guild."*

THE subject of "The Ideal Guild" should appeal to a good number of folk, for who is there that is a "live" Guild member that has not his or her "Ideal Guild"? One cannot, of course, lay down any hard and fast ideals for Guilds to follow, each must evolve its own, probably through failures, for even in Guilds "we may rise on stepping stones of our dead selves to higher things," and if we take our failures in the right way, win success through them.

I have been a member of two Guilds, and though each had good qualities, neither comes up to my "Ideal:" and here let me say I do not think it possible for us to set our Ideal standard too high, only we must be content to work bit by bit; for a very long time our ideals will remain more or less in the realms of day-dreams, and only by hard and patient striving shall we get anywhere near them. I think I should choose for my motto, "Whatsoever thy hand findeth to do, do it with thy might. Do all in the name of the Lord Jesus." I should divide my members into three groups:—1st, The working members; 2nd, the Associates; and 3rd, The Probationers. These divisions may seem useless, but my reasons are as follows:—The working members should be young men and maidens, above 17 years of age, and every working member should be a *worker*, I would have no drones in the hive, but each one should be responsible for some bit of loving service—it might only be small—the giving out and collecting of hymn-books on Guild meeting nights—but every one should have his work, and should be taught to feel that it was his effort which helped the cause along.

Then the Associates should be those senior members of our Churches who, though they are keenly interested in our Guild and Guild work, yet cannot be present at its meetings, except occasionally, but wish to help it forward by their sympathy and contributions, for unfortunately our Ideals generally cost money. There are many members of our congregations who feel in this position and who would willingly subscribe a small sum yearly and attend when convenient, but, who hesitate to become regular Guild members. Then as to the Probationers. These should be boys and girls over 15 years of age, drafted up from the Junior Branch, for when they get to 15 they do not care to remain with the Infants. When they are 17, if they have attended the meetings and have helped in the work they should become members. This will allow the Guild time to see how they shape, and the Probationers a chance of proving their earnestness to take part in work for others.

Now, supposing we have our members and Probationers ready for service, and our Associates to help with funds, what are our Ideals?

First, then, the Guild should aim at being a body of young people—not necessarily numerous—for I would count earnest devotion before numbers—who should be ready always for service. It should be able to throw the full strength of its membership into any given work for the benefit of mankind. I would aim at having 100 out of 100 to help in a cause, not a mere handful.

I would wish the members to cultivate a high type of character, by the study of the

*This paper, by an active Guild worker, received the first prize in the Essay Competition for 1905-6, promoted by the Conference Guilds' Union.

lives of great and good men and women, by the contemplation of the best pictures, and by living with Nature and learning to understand Nature's God.

I would have the men courteous and manly, honorable and upright. I would have them

"Reverence the King, as if he were
"Their conscience, and their conscience as their King."

The women of my Guild should be kindly, considerate, reliable, and truly womanly. A promise should not be lightly broken, a piece of work undertaken should be carried through, even at great personal sacrifice. The fact that the Guild members had undertaken to do this or that should be sufficient guarantee that the plan for work had been well thought out, and that it would be carried through and perfected. Each Guild would naturally arrange its own work, but my Guild would first take up the visiting of sick members of the Guild and Church, and if possible the Sunday School. The visitor should take with him or her a few flowers, for most people love flowers, but of course if it is a case where the illness if likely to be a long one, or if the patient is a child, the gift could be varied, and a book or a picture taken at discretion. No one should be away from Church or Guild, if sick, without receiving a visit, and it would be the duty of every Guild member to report and find out when anyone was ill. Then there should be a Junior Guild for the children in the Sunday Schools, from the age of 7. These little ones should have occupation classes one evening, such as scrapbook making, knitting, crochetting, doll dressing, cardboard work, mat making, etc., for the girls, and clay-modelling, painting, wood-carving, and fretwork for the boys. This branch of work should be undertaken and supported by Senior Guild members. On the alternate evening a lantern lecture should be given.

The Junior Guild should meet one evening each week, and I can safely promise all who take part in this work a rich reward for their trouble.

Then there is another piece of work which badly wants doing in town and city Guilds. I refer now to the "getting hold" of the boys and girls who night after night parade up and down our principal streets, indulging in all kinds of loose conversation, loud laughter, and horse play. These people want taking in hand, and it would be a good work to make them ashamed of their present idea—that the chief end and aim of life is to walk the streets every night, or to attend some low Concert Hall or Theatre. I am afraid we are all to blame in this respect; we certainly shun these folk, their manners displease us, and we feel inclined to leave them the whole road to themselves, instead of trying to raise them to a more respectable level. There must be some spot in their nature that we could touch if we took the trouble, and I would ask the strongest, steadiest, and most loving of my members to take up this work. The strongest, because the people we are going to deal with admire physical strength, the steadiest, because once you start you must give up a great deal for the work and maintain all the time your own Ideals, and the most loving, because it needs a lot of love for one's fellows to help the class I have described. They try the patience so often that the question, "Is it worth while?" must rise to the lips. It IS worth while, since it is worth Christ's while, "They that are whole have no need of a physician, but they that are sick"—and again, "Whatsoever ye do for one of these ye do it unto me."—This would be one use we could make of our School-rooms, which often lie idle from one week to another. I would make the experiment by getting a few of these young folk into a warm and comfortable room. I would provide them with a concert they could understand, and I think if they are freely welcomed you will find they will readily respond. A lantern service should be held, a dramatic entertainment, anything and everything should be tried to induce these young people to lead a different existence. This is rather a large order, perhaps, for even an Ideal Guild, but given a band of earnest, devoted, hard-working young men, and women, it could in time be accomplished.

Now, as to our Amusements. I am afraid I should like my members to be of rather a studious class. For those interested in study I would have an excellent Reading Circle, where Ruskin, Carlyle, Macaulay, Emerson,

Shakespeare, Milton, Browning, Tennyson, and others should be studied.

Then I would have a Magazine Club, where the best magazines, such as *The Nineteenth Century*, *The Hibbet Journal*, and others should be bought and passed round, so that those whose time for reading is limited might get some knowledge of current events and topics bearing on our everyday life. I would have a Rambling Club, with a Botany and Geology Section, a Cycling Club, with a Photographic Section, a Cricket and Tennis Club, and for the winter, a Chess Club, Gymnasium, and Ambulance Class. Each section or club should be self-supporting, and should aim at having a little profit to give to the General Fund, but in all amusements I would not lose sight of the fact that the Guild is formed to help others, and that "self" must go right into the background.

I would cultivate the musical talent of my members by the formation of a Guild Choir to help us on all and every occasion when we needed music, and if it could be arranged I would have a string Orchestra as well.

Now, perhaps, I have left one of the most important features of the Guild until last. I refer to the Guild Meetings themselves. These meetings should be a time of help and inspiration to every member, for it is here that each section would record its work and take its share of praise or blame—its encouragement and kindly criticism. I should have two meetings during the month, one in the first week, and the other in the third week. At the first of these the service and address should be taken by the Warden, and the evening interspersed with music, and be altogether of a religious character. Then at the second meeting the Warden should preside, the Reports should be presented, the business and conduct of the Guild discussed, meetings should be arranged, but the address, instead of being given by the warden, should be given by the members themselves. First by one of the men, then by one of the girls, each one being expected to take a turn. The Probationers should be admitted at these meetings, and should have their work given to them—in fact, the second meeting should be the business one, and at the first meeting we should strengthen ourselves and more completely foster our religious life.

I would arrange quarterly or half-yearly social gatherings, to which Associates, Members, and Probationers should all be invited, also an annual meeting for the election of Officers, Committee, and General Review.

Such then is my Ideal Guild—its aim should be loving service for others. It should strengthen the Church to which it belonged. It should live up to and practise its motto. It should, lastly, raise the lives of its members as near as possible to the Ideals of the life of Christ, our Master and Example.

"SERVICE."

Notes and Jottings.

THE discussion on the Education Bill stoutly pursues its chaotic way. It did not seem as if anything could be more complicated than the position as the Bill passed up from the Commons to the Lords. But the West Riding judgment since delivered has made confusion worse confounded. The Act of '92, framed by the Conservative party in the interests of the Church of England, has turned out a broken reed, and left the denominationalists in a worse plight than Mr. Birrell's measure ever contemplated. That local authorities are not compelled to pay for denominational teaching in denominational schools is a judgment which fell like a bombshell into the church party. The Government are not likely to appeal against it, for it furnishes them with an admirable weapon in reserve should the Lords maul and deform the Bill past recognition. The Passive Resisters find it a considerable justification of their position. Magistrates are acting in conflicting ways, some postponing all actions against Passive Resisters for six months, others going on in the old way as if nothing had happened. Many teachers are in dismay since County Councils are already giving notice that in future a deduction will be made from scholars proportionately to the time spent on denominational teaching. The position at the moment is one of extraordinary jumble.

Meanwhile the truculence and wild extravagance of men like the Bishop of Manchester is not only doing the Church cause infinite mischief, but is pointing the way for the secularisation of the schools as the only solution

which is fair to all parties. Anything more bellicose and less like the spirit of the Master than the attitude of Bishop Knox it would be hard to find. Nature evidently cut him out for a colonel of Militia, but accident has made him a priest. It is a pitiable case that any man should think religion can be furthered by the inflammatory language of such belligerents as the Bishop. It is a comfort to know that for the end in view, the persuasion of the British public, these lurid epithets are singularly ineffective.

Even more astonishing is the assertion of the leaders of the High Church Party, that the Sermon on the Mount is not an essential part of Christianity, and that the Synoptic Gospels have no authority in the settlement of doctrine. These are extravagances of statement which will one day surely be bitterly regretted. If the Sermon on the Mount is not of the essence of Christianity, one doesn't see where the teaching of the Founder of Christianity comes in. If it is Paul who is to decide for us what is Christianity rather than Jesus, the Western World had better reject the Christian name at once and set up Paulinism as its creed. The most distinctive things in the teaching of Jesus are the Sermon on the Mount, and the parables that illustrate its varied teaching. Under the stress of party controversy the High Church leaders, Bishops, and laymen alike, would have us believe that the Beatitudes are of less importance than the Nicene Creed, and that the "mind that was in Jesus," without which we are "none of his," is secondary to the teaching of the church on difficult points of dogma. It is a travesty of Christianity, and once again the Lord is wounded in the house of his friends.

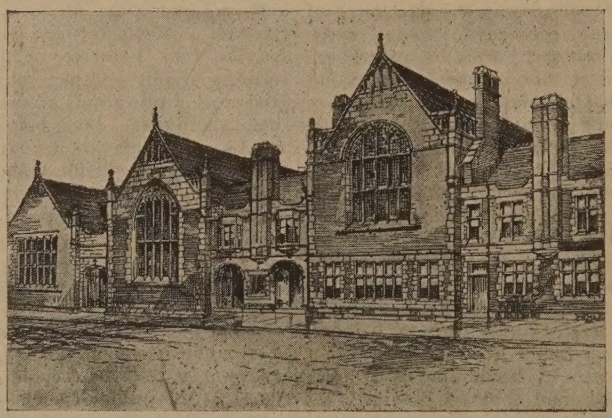
A monstrous heap of scorn is being heaped by these gentlemen on "Undogmatic Christianity." They tell us that it is not, never has been, never can be, any such feckless, boneless, flabby thing! No dogma, no religion! Well of course it depends on the definition of dogma. When these people go on to tell us that all statements of truth, or of fact, or of beliefs are dogmas, we may be allowed to protest against such an abuse of language. A statement of a religious fact such as "God is" or "God is love," or "I believe in God" is not a dogma at all. According to Murray's dictionary, "dogma is a tenet or doctrine *authoritatively laid down* by a particular church, sect, or school of thought," and again, "dogma is a body of opinion formulated or *authoritatively stated.*" *Authority* is of the essence of dogma, and the essence of authority is not sweet reasonableness, but the right to decide for others what they shall believe. This may be a very good thing, but it is not the religion of Jesus. When a man declares that there can be no such thing as undogmatic Christianity, he is quite as foolish as if he said there can be no such thing as undogmatic sunshine. Men's theories and opinions about the sun may be all wrong; nevertheless they feel his warmth and rejoice in his light, and accept with gladness his beneficent labours. Men's theories about Jesus Christ may be very defective, or they may have no theories at all, yet they submit themselves to His word, feeling and knowing that he is for them, the BEST. Long before the rise of dogma Jesus had his whole-hearted disciples. It needs no dogma about father and mother to love and obey them, and it needs no dogma about the Master to respond to his invitation, "Follow Me."

"The right of the parent to choose the religion which his child shall be taught"! Whoever denied it? The real question is, "At whose expense?" This parrot-cry of the parents' right of choice to have his own religion, whatever it may be, taught at the public expense in the public schools, is the most hypocritical of all the phrases that are being flung about. It comes with singular infelicity from the lips of men who fought against parental rights in the matter of education for half-a-century—who resisted the conscience clause, who forced church teaching upon the chidren of Nonconformists in almost every village school of the land, and who, when they were in power and framed an Act, that of '92, entirely to their own liking, never whispered a word about the parents' right. It is quite a convenient afterthought, caught up for party purposes. When once the smoke and heat and dust of the moment's controversy are cleared away, the public will be very impatient of the cry of "parents' rights," shouted by men who all their lives, in all their schools have been flouting these rights.

The Liverpool Domestic Mission,
MILL STREET TOXTETH.

Minister : T. Lloyd Jones.
Assistant : Joseph Anderton.

Under the leadership and inspiration of the Rev. J. Hamilton Thom and Dr. Martineau, a noble band of men and women met in Renshaw Street Chapel on the 1st of April, 1836, to consider the responsibility of the wealthy and educated and privileged members of the social body towards the poor and unfortunate classes in their midst. In the presence of the terrible problems of poverty, ignorance and sin produced by the unequal distribution of the privileges of life, they saw the need of brotherly co-operation and helpful sympathy, and resolved to do something practical towards the elevation of their less-favoured fellow beings. Such were the motives which led to the formation of this Mission seventy years ago to carry the message of goodwill and brotherhood to the neglected poor of this city and to minister to their spiritual and material wants in their own homes. In the first minister, the Rev. John Johns, the author of the well-known hymn "Come Kingdom of our God," was found a worthy and an almost ideal exponent of the noble aims set forth. For ten years he pursued his self-sacrificing labours and ended his ministry when at the call of duty he laid down his life in the service of the sick poor during the epidemic of cholera in 1847. As stated on a memorial tablet in the Chapel: "He lived in the spirit of his great office and died in its sacrifice. In the time of pestilence the Death Angel met him across the bodies of the stricken whom he was tending with his own hands." But the beneficent work which he initiated still continues, we dare not say with such self-devotion and efficiency, though we trust animated by the same spirit.



At first the work was carried on solely in the homes of the poor, without any building as a centre of activity. But in 1838 a house was taken for the purpose of a small Ragged School and Mechanics' Institute.

As time went on various activities in the interests of the poor sprang into life, necessitating larger premises, and in 1854 a Mission Chapel and House were erected in Beaufort Street, sometimes known as the "Tuckerman Institute," which was the Home of the Mission for nearly forty years. During this time the work had been steadily increasing, and in 1892 the present commodious and handsome building was erected. It was opened by Mr. Robert Durning Holt, J.P., D.L., the first Lord Mayor of Liverpool, and a son of one of the founders It occupies a prominent position in the middle part of Mill Street. It has a frontage of 164 feet, and is built of red brick and Ruabon Terra Cotta. It consists of a Chapel to seat 300, with a good Choir and an Organ Chamber and Vestry. The interior walls of the little Sanctuary are adorned with Della Robbia Plaques representing the Prophet Micah proclaiming "What doth the Lord require of thee?" "The Creation," "The Nativity," and "The Lord's Prayer." Considering its dimensions it is impressive, and the scheme of colouring is admirable, quiet and restful, such as to inspire a devotional and religious feeling. It is certainly unique in its

style, and some think *too lavish for the poor*! But where can such beautiful buildings be more needed or more appropriately placed than in the smoky, congested, and grimy districts of a city! If ever the unchurched masses, who are either indifferent to religious worship, or have become altogether alienated, are to be won back, the provision of simple yet attractive, beautiful buildings is assuredly a step towards that much desired end. On the ground floor of the main building there is a fine and spacious Entrance Hall, out of which are a small Hall, capable of seating 100 people, various class rooms, cloak rooms, and lavatories, and a wide staircase, lighted from the roof, leading up to the large Assembly Hall, accommodating 600 people, with ladies' and gentlemen's retiring rooms connected. On the ground floor, near the main entrace, there is a *Free Reading Room* for working men, open all day, and amply supplied with daily papers, illustrated weeklies, magazines, and a lending library. Attached, with a separate entrance to the main street, is a commodious dwelling-house for the Resident Missionary. The building is lighted throughout with electric light, and heated by hot-water pipes and open fire places. Through the generosity of Mr. Walter Holland, a new wing has lately been added at a cost of £2,000 for Sunday School accommodation, a Girls' Gymnasium, Cookery, and Evening Classes. The entire cost of the building has been over £10,000. Both in its interior and exterior, it is a credit to the large-hearted philanthropy of the generous supporters, and one of the architectural ornaments of the city, and we trust not without its influence in the elevation of the social and moral condition of those among whom it is placed.

Of the various organisations and classes centred within its walls, the space at our disposal will not permit a detailed account, but their enumeration and plan of weekly engagements may give some idea of the work carried on. *Sunday Morning School*, average attendance 100, with seven teachers, followed by a short Service in the Chapel. *Afternoon*, average attendance 500, with twenty-four teachers. *Evening Service* (Adults) in the Chapel, 120 to 140. Children's Service in the School, 150. Sunday School Savings' Bank, £142 deposited during the year. Scholars' Library, 2,434 books given out. *Monday.*—Provident Society. This is something in the nature of a Savings' Bank in the homes of the poor. The visitors go round from house to house every Monday morning to collect any amount from one penny upwards. A card—a kind of bank book—is given to each depositor, on which the date and amount is registered on each visit, the number on the card corresponding to the page in the visitor's book. During last year the sum of £1,027 was collected by seven visitors. The primary object is to collect money, encourage thrift, and induce the poor to put by a little for a rainy day—to save money for those who cannot save it themselves—in addition to this it gives the visitors an entrance into the homes of the poor, and ends in their becoming advisers and friends. Their trust in the visitors is marvellous. Occasionally a small amount is allowed for years to remain on our books—the card may be lost, but they have no anxiety as to the safety of their money. Occasionally a sailor returns from a long voyage with a pretty long purse—£40 or £50. He deposits it with us in the Provident Society, and his wife draws it out in weekly instalments when he has gone away! You may be assured that you have the confidence of the poor when they trust you with their money, of which they have so little In the evening from 8 to 10 we have Temperance Meetings, concerts and entertainments, and on each occasion the Assembly Hall is crowded. *Tuesday.*—Afternoon, Mothers' Meeting 100. Evening Men's Bible Class 20 members. Children's singing Class 60 members. Cantatas and operettas are learnt for Christmas festivities, and special music for Sunday School Anniversaries. This serves also as the nursery of our choir. Dramatic Society of some 25 young men and women, who prepare sketches and plays for the various entertainments. *Wednesday.*—Religious service at 7.30 p.m. Attendance 80 to 90—mostly elderly people and the poorest in the district. That so many should turn aside for an hour's rest and comfort in the midst of the turmoil of the busy week we consider a valuable and unique feature in our work. Girls' Sewing

Class 18 members, who are taught to cut out and make their own clothes. Girls' Gymnasium 24; Choir practice. *Thursday.*—Special meetings and various Committees. Corporation Free Lectures, attendance 400 to 500, mostly men. *Friday.*—Payment of Provident Depositors 2 to 3 p.m. Ladies' Dorcas Society, 2 to 4. Ladies work garments for girls to fit them out for domestic service. Band of Hope 7 to 8 p.m., 400 to 500 members.

White Ribbon Band, consisting of 80 young men and women, who act as stewards and help in Temperance work.

Elder Scholars' Society. This is a Mutual Improvement Society, and a kind of Educative Social Club of our young people. Its proceedings are of an instructive as well as of a recreative and amusing character. The first hour is spent in various games—chess, draughts, ping-pong, bagatelle, etc. During the last hour or so papers, lectures, debates, or concerts are given, in which the members often take an active part. Here from 50 to 60 young men and women assemble every week and spend two to three hours in pleasant intercourse; thus they come into close touch with one another, and true and lasting friendships are formed. At an important crisis they are lifted away from the dull and dreary monotony of their daily lives by innocent games, healthy literature and music, and made to feel that the Mission is their social and religious home. It is a link connecting the Sunday school wth the congregation. Frequent communications reach us from former members now abroad or residing in foreign lands, expressing their gratitude for what has been done for them, and saying that the thought of their happy associations with the Mission is still a power in their lives. This year, two of its members have gained distinction in their trade, one obtaining a Second and the other a First Engineer's certificate—most creditable both to their ability and industry.

Saturday.—Payment of Tontine, a Sick and Burial or Mutual Benefit Society. There are 176 members who pay 6d. a week per member, and receive 10s. per week, with doctor's attendance, during sickness, and about £8 at death for funeral expenses. Total income last year, £439 17s. 8d.

The *Window Gardening Society* "brings the country into the slums" by brightening the homes of the poor with flowers and plants. Over 500 plants were given to 180 members in the spring, to be trained and cultivated for a show in the early autumn. At the distribution of prizes the Lord Mayor declared that through this means "hidden floral wonders" were to be seen in the slums, and that it would astonish many horticulturists to see what beautiful flowers were grown in the heart of Liverpool. It is impossible to estimate how much brightness is carried to dreary homes through their silent and sweet influences.

The physical health of the poor is an important item in our work. For outdoor amusements we have football, cricket, lawn tennis, and Croquet Clubs on a recreation field, in a corner of Sefton Park, placed at our sole disposal by generous friends. Through the kindness of Sir John T. Brunner, a most commodious "Brunner Pavilion" has been built at a cost of £200. It is worthy of the donor, and an ornament even to Sefton Park. It has three rooms—two dressing rooms with lavatories attached, and one common room for refreshments. The Mission people make the field their pleasure ground; large numbers spend their summer evenings and Saturday afternoons there, bringing their children with them. For the young men we have a "*Summer Camp*" on the sea shore at Hoylake, where some six young men in turn spend week-ends under canvas, and some even their holidays—bathing and taking long walks—a healthy and inexpensive place.

American Impressions.

II.

The Progress of Liberal Religion.

My impressions of the state of Liberal Religion in America are gathered entirely from New England. Life in the United States is too vast and varied for any one generalisation. Religion in the Great West appears to have different problems and conditions from the East, and again, the Southern States have their own distinctive peculiarities. I can only speak of that which

came under my own observation, the corner of the country reclaimed by early settlers, and dominated for 250 years by Puritan traditions. New England, which looks to Boston as its capital, is still, I am told, the chief stimulating influence of American Protestantism everywhere. It largely supplies both the money and the ministers for the West, and certainly the disciples of Liberal Christianity, whether in Kansas or California, Texas or Oregon, look to New England to help them in keeping the torch alight, or in shaping and kindling new ones.

1. The first impression is that Religion generally counts for more than it does with us, and that Liberal Religion, as a distinct force, is more powerful, and has less of tradition and prejudice to contend against than in the old Country. Of course, like us, America has crowds of the unattached and unchurched, great masses of people who have given up all connection with organised religion, armies of both educated and uneducated folk who see no good in worship, for whom Sunday offers no special privileges, except those of golf and motoring, who think the Church is a played-out institution, and that it is the note of the "superior" man to dispense with all acknowledgment of a Divine meaning in life. Only, among the genuine New Englanders, the Anglo-Saxons, as differentiated from the hordes of foreign emigrants, the proportion of deserters is less than here, and the percentage of church-goers larger. The gifts and contributions for religious purposes far exceed anything known by us. The Christian Scientists, for instance, have just built a magnificent temple in Boston at a cost of four hundreds thousand *pounds*! The leading men in the Churches are the leading men in the community. For many years now the Governors of the State of Massachusetts have been Unitarians. There are twenty-seven Unitarian Churches in Boston alone, and in Massachusetts and Maine the Unitarians, by reason of their numbers and social influence have occupied much the same position as the Established Church in England. Again, it is noticeable that the professional classes are not so alienated from the Church as with us. Busy doctors in large practices can find time to be Church officers; University Principals and Professors are pillars of the Churches. The idea quite common in Germany, and too common in England, that the Church is too childish an institution for learned men, has not yet taken root in America. The impact of the Churches upon society is at least more apparent.

2. I think a stranger would conclude that the American Churches, and especially those of the Liberal faith, are more hopeful of the future than is the case here. This, of course, is partly due to national temperament. Optimism is one of the most distinguishing notes of American life and society. The American character has more buoyancy and elasticity. Something of that is owing, no doubt, to climate and atmosphere. In that dry, electrical air men are apt to be more confident than in a land of fogs. Many things in American life are to be deplored, especially the low tone of public life, with the attendant evils of bribery, corruption, boodle, graft and Tammany. But the American citizen has absolute confidence that all will come out right in the end. The immense resources of the country, the spirit of the people, the champagne in the air, leave no room for despondency. The Churches have the same spirit. They attack their problems with perfect faith in their solution, and with cheerful willingness to try all sorts of experiments in the expectation that if one fails another may succeed. They are sure of the future of Religion as they are of the future of their country. The Liberal Churches have this confidence even in others. They feel that they have the ball at their feet. They see, and largely through their influence, in all Churches, the mitigation of theology, the disappearance of incredible and inhuman doctrines, the growing reference of all questions to reason, conscience, and affection instead of authority, and the abolition of denominational barriers. They are sure that the future is theirs, if not for their Churches, most certainly for their movement, faith, ideas, and spirit.

3. It seemed to me that I arrived in America at an interesting moment, namely, the moment of a wide-spread and deeply-felt protest against the materialistic standards of life, which, arising out of its enormous and

rapid prosperity, have come more to the front there than anywhere else in the world. The advent of the multi-millionaire was a worse evil for America than the civil war. The worship of wealth, the mad greed for money, the absorption of business men in making their pile—newspapers filled with the doings, the lavish expenditure, the ostentatious display of rich people,—gold harness on their horses, diamond collars on their dogs—the constant reference to a money standard—all this meant the vulgarity of life, the degradation of art, and the loss of spiritual ideals both for the nation and the individual. When I arrived the air seemed to be filled with indignant protest against this practical materialism. The best papers and magazines, the pulpits of the land, teachers and professors, the President of the Republic himself, and many others, were asking the question, "What doth it profit a nation to gain the whole world and lose its soul?" On that text I heard the Governor of Massachusetts deliver a powerful and eloquent discourse at Harvard University. At the celebrated Phi Betta Kappa Club, the poet of the day, one of America's most prominent singers, recited a passionate ode on "The celebration of the soul." On every side, thoughtful, earnest men were lifting their voices against the grossness of life when it exalts money before the ideas and aspirations, the powers and qualities of the spirit. As against the so-called practical life which cares for nothing that does not increase its income and enable it to make a brave show before a debauched public, men were pleading for the soul, for great-mindedness and great-doing, for high thinking and plain living, for the honouring of justice, truth and unity before great fortunes, for the exaltation of purity, meekness, temperance, humility, and graciousness, with the powers of righteousness, and pity, and peace. Everywhere I found men asking, "What shall a nation give in exchange for its soul?" and men cannot ask that question without at once lifting themselves up out of the materialistic slough.

4. A prominent feature of the religious life of America at the present moment is the desire for unity and co-operation among the churches, the breaking down of sectarian barriers in the conviction that all good men should march as one army against the world, with its pride, cruelty, and lusts. More and more the Churches are coming to recognise that the things in which good men agree are far more important than the things about which they differ. It is being discovered that their doctrinal spiked walls and their ecclesiastical barbed-wire fences were never erected by Jesus, and that it is possible for men of various religious opinions to join hands in promoting the simple, undogmatic Christianity of Christ. They are eagerly beginning to acknowledge that there *is* a Christianity which is common to all the Churches, and that in the Lord's Prayer, the Sermon on the Mount, the great parables of Jesus, and in his example, character, and spirit there are the essentials of Christian faith and discipleship. I venture to say that there is no American Bishop but would stand aghast before the declaration of some of our English Bishops, made under the stress of the Education controversy, that the Sermon on the Mount is no part of Christianity, and that there is no such thing as undenominational religion.

Let me relate two incidents which came under my notice. In Boston I was invited to attend and speak at a meeting of the Ministers' Union, a fraternal association to which ministers of all denominations belong—except priests of the Roman Catholic Church. The meeting was held in the old historic King's Chapel, once an Episcopal Church, but now belonging to the Unitarians—a chapel in which Phillips Brooks sometimes preached. About one hundred and fifty ministers were present, presided over by a Baptist Doctor of Divinity. The minutes were read by a Presbyterian; prayer was offered by Dr. de Normanchi, one of the leading Unitarian ministers; the first address was given by Dr. Worcester, a well known clergyman of the Episcopalian Church. I had the honour of speaking next on "An English minister's impressions of church-life in New England." The two papers were followed by a discussion in which Congregationalists, Universalists, Episcopalians, and Unitarians took part, without anybody being hurt or ruffled or shocked. In this year of grace, 1906, such

a meeting would be impossible anywhere within the United Kingdom.

On the Sunday afternoon following "Memorial Day," a day set apart for commemorating the soldiers who died in the great war, I found myself in Mount Auburn Cemetery, one of a crowd of Sunday school teachers, scholars, and others, who had assembled to lay wreaths on the graves of some distinguished Unitarians buried there—Channing, Longfellow, Lowell, and Dorothy Dix. At Channing's grave the President of Harvard University gave a ten-minutes' address on the influence of Channing on the religious thought of America. In the course of his address he said, "We have at Harvard a perfectly undenominational Chapel. Sermons are preached there every Sunday evening in term, by ministers of all the Churches. I have been listening to preachers in that Chapel for now more than 30 years, Episcopalians, Congregationalists, Baptists, Methodists, Unitarians, and others, and I have been surprised and delighted to find that they all preach Channing—some of them quite unconsciously, but none the less distinctly. They all preach Channing's interpretation of the Gospel." So widely have Channing's ideas triumphed. And what were they? The dignity of human nature; that saving Faith is not of correct opinion but of loyalty to spiritual ideals; that the pure heart, the merciful temper, the hunger and thirst for righteousness, the generous mind, sweet forgiveness, tender compassion, are before all rites and creeds.

That it seemed to me was becoming more and more the dominant thing in religious utterance all over New England. Surely it is *our* message to the Church and the world. Not that it is any new message. It was the message of the great prophets; it was on the lips of Jesus, and nearly every great soul in Christendom has at some time or other given expression to it. Listen to John Wesley declaring in his old age, "I am sick of opinions, I am weary to bear them; my soul loathes the frothy food. Give me solid and substantial religion; give me a humble, gentle lover of God and man, a man full of energy and good faith, a man laying himself out in the work of faith, the patience of hope, the labour of love. Let my soul be with those Christians wheresoever they be, and whatsoever opinions they are of." The church of the future will surely organise itself on these lines—and less on the lines of speculative opinions or doubtful stories of portents and wonders. Its life will be found not so much in its verbal affirmations as in the character it creates. Men say there can be no such thing as undogmatic Christianity. They might as well say there can be no such thing as undogmatic sunshine. Long before men framed any theories of the sun, and even after, when their theories were all wrong, they felt its power, rejoiced in its light and heat, received its blessing. Long before men made dogmas about the person and work of Christ they loved and followed him. Long before dogma took its rise in the schools of Absondica, or was formulated in any creed, Christianity not only existed, but was more of a living power than ever it was in any subsequent age. The most undogmatic religious teaching in the world is that of Jesus. It is the religion of the true, the pure, the righteous, the loving life to which he calls us, a religion which is possible for all, wise and simple, children and sages alike, and to the furtherance of which we and our Churches are dedicated.

Oh! that we were more faithful to our trust and calling.

News from the Field.

Fewer are the changes we have to chronicle this month, but they are all in the line of progress. One of our lay workers, *Mr. Jesse Hipperson*, of Norwich, has agreed to take up *Mr. Thompson's* work at *Bermondsey*. We do not know this worker, or the conditions of his appointment, but we extend a welcome to him, feeling sure that he and our friends are animated by the right spirit. The *Rev. Jenkin Thomas* is leaving *Rawtenstall* to take the important pulpit at *Glossop*. He will make his way there. Several men, whose new appointments we have already announced, have begun in their new spheres; notably the *Rev. H. Dawtrey* at *Higher Broughton*. This is an important cause, and many of us will look with great interest to the great and promising experiment.

Before leaving *Bermondsey*, for the Domestic Mission, *Belfast*, *Rev. E. Thompson* received gifts of a gold watch, a writing table, and an address in appreciation of his earnest and useful services. *Rev. J. Shaw, M.A.*, who had just

commenced his work most successfully at *Wolverhampton*, has been struck down with a serious illness at the beginning of his ministry; but we are happy to say that he is now on the way of recovery. Our sympathies go out to him and to his people, who are counting so much on his ministry.

It is not often that we have to record that one of our ministers has been sent to prison, but this is the case with the *Rev. F. Hayden Williams*, of *Whitby*. This is not for Passive resistance to the Education Act, but Active resistance to what he believes is an encroachment on public rights by the Lord of the Manor at Whitby. He has acted conscientiously, and whatever may be the merits of the controversy, or the way in which it has been conducted, it is impossible not to admire the courage and sacrifice of a man who faces all perils for what he believes to be right.

We see that the *Van Mission* continues to go on its useful and successful way, and that all our ministers who are in the neighbourhood where it travels, go out to lend a helping hand and to spread the knowledge of the broad principles of our faith. So successful is its work that the demands for its services are greater than can be responded to. In these circumstances *Sir E. D. Lawrence* and *Sir John Brunner* have decided to present an additional *Van*, so that we shall soon have two at work in the byeways and highways of our land. It is a new departure for us, but we all look with admiring interest at what is being done.

One of the notable events of the month has been the celebration of the Centenary of the Congregation at *Padiham*. This is a cause of profoundest interest, and stands out prominently among the most energetic of our spiritual activities. On Saturday, Sept. 8, the whole town was stirred to its centre by a great procession of the Congregation and Sunday School, headed by a lively brass band and a group of ministers. After the procession, the splendid Gothic Church, on its commanding height, was enriched by the addition of some new and noble buildings for the use of Adult Classes and Meetings, the opening ceremony being conducted by one of the former ministers, the *Rev. J. H. Wichsteed*, and then, after upwards of 500 persons had partaken of tea, an immense meeting was held, animated by irrepressible enthusiasm. On Sunday the fine church had deeply interested and large congregations to listen to the story of the Church from the *Rev. T. Anderton* in the morning, and the *Rev. J. C. Street* in the afternoon and evening. The ceremonies and services are not likely to be forgotten by any of those who were privileged to be present. Everything betokened a successful past, and a most hopeful future.

Mr. Colfox, whose passing away from us we recorded in our last issue, has shewn in death as in life his deep interest in our Churches and Institutions. He has left £1,000 to the *Bridport* Congregation to which he belonged, and £50 to its Sunday School, and £500 each to the College at Oxford, to the London Domestic Mission, and to the British and Foreign Unitarian Association. We hope many will be found to follow his example.

It is pleasing to note the *Rev. R. G. Fillingham, M.A.*, of the English Church, has been preaching for our friend, the *Rev. A. Webster*, of *Aberdeen*. This is true courage, and large charity.

The *Rev. W. Rosling* has been giving the reasons for his secession from the Congregationalists, and his entrance upon the Ministry of our Free Churches. He has sought for and found true freedom, and he rejoices therein, though he suffers the loss of friends and co-operation, and is made to feel by his former associates that he has committed a dreadful sin by the step he has taken. Still his heart sings a glad song of freedom, and he enters upon his new sphere of work with thanksgiving and joy.

There is a poor little story of persecution on the part of a Board of Guardians at Newark of one of the children of the Poor, which, we doubt not, will soon be rebuked and remedied by public opinion, and the action of higher authorities.

Our good friend, *Dr. Crothers*, is continuing his gracious ministry among us. He goes from place to place with his helpful spirit and uplifting word, and for the present our friends in the Metropolis have the opportunity of hearing him at Essex Church, where, as in other places, he is sure to leave a deep and abiding impression.

It seems, though no public and authoritative announcement has been made, that the *Rev. Dr. Hunter* has been appointed as a special Lecturer and Preacher at our College in Oxford. This has stirred up some criticism, and correspondence in the *Inquirer*, which is not altogether worthy of some of those who have taken part in it.

Death has laid its hand upon some of those we can ill spare, like the *Rev. H. Kelsey White*, at the outset of a most promising career, and *A. Currer Briggs, J.P.*, ex-Mayor of Leeds, who had won a foremost position as a citizen, and who was one of the stalwarts of Mill Hill Chapel, and it has garnered venerable and chastened souls like the *Rev. J. F. Kennard* in a ripe and honoured age, excellent helpers in good works like *Dr. John Cameron* of *Liverpool* and *Thomas Rowland* of *Wallasey*, and it has reached one of our most promising and progressive co-workers in India, *Mr. A. M. Bose*, who won mathematical honours at *Cambridge*, and has been a power in the Law Courts in India, and a faithful member of the Brahmo Somaj. These and others of our honoured souls pass away, and stimulate by their example those who shall follow them, and try to climb still higher the steeps of God.

SCRUTATOR.

Sept. 17th, 1906.